Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——*Luke* xii, 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——PUBLISHED AT 166 WASHINGTON-STREET.

VOL VI. BOSTON, SATURDAY, OCTOBER 13, 1827. NO. 41.

MISCELLANY.

MR. NETTLETON'S LETTER.

The following Letter of Mr. Nettleton, to Mr Aikin, is probably the one alluded to by Dr. Beecher in his famous letter to Mr. N. published in the Register of March 24. It relates, as the reader will perceive, to the great religious excitements in the State of New York. A more particular account of the letter will be found in some remarks in the inside of this day's paper.

My dear brother,—Would that I had time and strength to give you particulars on the state of religion in this region and elsewhere. In Albany it is interesting—but I have great fear that the disposition of some warm-hearted Christians round about us, to proclaim it aloud, and to run before their own hearts and the real state of things, will run it out into noise. I have already felt the evil. I find that many are disposed to make ten times as much of the same state of things as I have been in the habit of doing, though they know but a small part of what I have seen in this place. I have met a number of circles of different kinds. Some rejoicing in hope, and a number anxious for their souls. Various reports have gone abroad concerning a revival in Albany, which have done much mischief. If they would let us alone, I should expect a great work in this city. But among so much noise and bluster of Christians, it promises fair to end in smoke. But, after all, the good people here are astonished at our stillness. My opinion is, that, had they been ten times as still, they would already have witnessed ten times as much.—Seven years ago, about two thousand souls were hopefully born into the kingdom, in this vicinity, in our own denomination, with comparative stillness. But the times are altered. The kingdom of God now cometh with great observation. Opposition from the world is always to be expected. It is idle for any minister to expect a revival without it. But when it enters the church of God the friends of Zion cannot but take the alarm. There is, doubtless, a work of grace in Troy. Many sinners have been hopefully born into the kingdom; but it has been at an awful expense. Many of our first ministers have visited the place to witness for themselves, such men as Dr. Griffin, Dr. Porter of Catskill, Dr. Nott, Mr. Tucker, Mr. Cornelius, and many others. Some of them heard a number of sermons, and, giving credit for much truth, they uniformly say, they never heard the name of God used with such irreverence. Dr. Griffin gave me a number of specimens. I do not wish to retail them.—The church in Troy is greatly divided.—Some have taken a dismission, others are consulting the neighboring ministers about the path of duty, and others are beginning to attend worship by themselves. In Lansingburgh, two of Mr. Finney's friends have established opposition meetings. But the worst is not told. The spirit of denunciation which has grown out of the mode of conducting revivals at the west, is truly alarming. We do not call in question the genuineness of that revival, or the purity of the motives of those who have been the most active in it.—You, doubtless, are reaping the happy fruits of these revivals. But the evils to which I allude, are felt by the churches abroad; members of which have gone out to catch the spirit, and have returned, some grieved, others soured, and denouncing ministers, colleges and seminaries, and have set the whole church by the ears, and kept them in turmoil for months together. Some students in divinity have done more hurt in this way than they can ever repair. I could mention names but for exposing them. Some ministers and professors of religion have been at Troy, from the surrounding region, on purpose to catch the flame, and have returned home, saying, we do not want such a revival as they have in Troy. I went down to Hudson, a short time since, and spent a sabbath, and there met seven or eight ministers from various parts, and you would be perfectly astonished, to hear them tell of the troubles that have been introduced into their churches, from the western revivals. The church in Hudson has been in a complete turmoil all summer long, occasioned by a student in divinity who had heard Mr. Finney. He commenced operations to have a revival on the *new plan*. He found fault with every thing the settled minister was doing, and raised an angry dispute about females praying in promiscuous assemblies. He went about trying to raise a party to break down the minister, as he called it. I cannot be particular.—Only before he came to the place, there was some attention and a few conversions; but a desperate attempt to introduce the practice of females praying with the males, raised an angry dispute which lasted all summer, and they had a revival of anger in the church, but no more conversions.

This account I had from the lips of the minister of the place, his wife and session.—That you may understand my meaning, I have given you this only as a specimen.—The evil is running in all directions. A number of the churches have experienced a revival of anger, wrath, envy, malice and evil-speaking, without the knowledge of a single conversion, merely in consequence of a desperate attempt to introduce the new measures. Those ministers and Christians who have heretofore been most and longest acquainted with revivals, are most alarmed at the spirit which has grown out of the revivals at the West. This spirit has, no doubt, deteriorated by transportation. As we now have it, the great contest is among professors of religion--a civil war in Zion—a domestic broil in the household of faith. The friends of Mr. Finney are certainly doing him and the cause of Christ great mischief.

They seem more anxious to convert ministers and Christians to their peculiarities than to convert souls to Christ. It is just such a contest as I have sometimes seen, in its incipient stages, in New-England, between some young revival ministers, on the one side, and whole associations of ministers on the other. The young revival ministers, wishing to extend the work into all the churches, in their zeal, would enter the limits of settled pastors, and commence their operations, and plead my own example for all their movements; and so the war would begin; and all those settled ministers who would not yield the reins, and sanction their imprudences, would be sure to be proclaimed as enemies to revivals. Being thus defeated, these young ministers would come to me to make their complaints, and to work on my mind the conviction, that all those ministers were enemies to myself: whereas, the whole evil lay in the violation of all the rules of ministerial order and Christian meekness, or in the inexperience, ignorance, and imprudence of these young ministers.—I am sorry to speak thus of my best friends, but it is due to my brethren to say, that these very ministers who had been thus slandered by my young brethren, have since come to me with tears, urging me to visit their flocks. There is not one of these who would not bid me welcome, and would rejoice in a revival; but they would not invite the young ministers to preach for them, who had been so rash in their proceedings, and guilty of slandering them as stupid and dead, and enemies of revivals. In this manner some of the most promising revival ministers have run themselves out, and lost the confidence of settled ministers in general.—The spirit of denunciation, which has grown out of the western revivals, seems to be owing to the implicit confidence which has been placed in the proceedings of *just such men*, as leaders.

They dared not attempt to correct any of their irregularities, for fear of doing mischief. This I know to be a fact. Brother Finney himself has been scarcely three years in the ministry, and has had no time to look at consequences. He has gone with all the zeal of a young convert, without a friend to check or guide him; and I have no doubt that he begins to look with astonishment at the evils that are running before him.

The account which his particular friends give of his proceedings is in substance as follows:—He has got ministers to agree with him, only by crushing or breaking them down. And the method by which he does it is, by creating a necessity, by getting a few individuals to join with him, then all those who will not go all lengths with him, are denounced as enemies to revivals, and, rather than have such a bad name, one and another falls in to defend him; and then he proclaims what ministers, elders, and men of influence have been crushed or broken down. This moral influence being increased, others are denounced in a similar manner, as standing out and leading sinners to hell; and, to get rid of the noise, and save himself, another will break down; and so they wax hotter and hotter, until the church is fairly split in twain. And now, as to those elders and Christians who have been converted to their reasons, some of them are sending out private word to their Christian friends abroad as follows: "I have been fairly skinned by the denunciation of these men, and cease to oppose them, to get rid of their noise, but I warn you not to introduce this spirit into your church and society." And so brother Finny's supposed friends, men of influence, are sending out word to others to beware of the evils which they have experienced.

* * * * * * *

I have become acquainted with some of of the young preachers who profess to have taken their stamp from brother Finney. I do not believe that there is much in them of the original. I am sorry to say that the spirit which they manifest, and unwittingly diffuse, appears to me to resemble any thing rather than "the wisdom which is from above," or the "fruits of the Spirit." The minister who should exhort Christians in the following strain, "Put on therefore, as the elect of God, holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another," I fear would be denounced as being far, very far, from the spirit of the times. They do cultivate and awaken in others what very much resembles the passion of malice, anger, wrath, envy and evil-speaking. As Dr. Griffin observed, "It sounds like the accredited language of profanity, or, as a pious woman of color in Troy expressed it, "I wonder what has got into all the ministers to swear so in the pulpit."

There is not a minister of my acquaintance who has visited Troy, and heard a number of sermons, but is alarmed on this subject. I have noticed that the most pious and devoted Christians from the revivals where I have been, are the last to fellowship these men and their measures; and that those professors whose piety has heretofore been considered the most superficial or doubtful, are the first to fall in with both. I except a few pious persons, who have never witnessed a revival in any form, and are anxious for one. And the reason to my mind is perfectly obvious—it requires nothing but zeal without knowledge. Whoever has made himself acquainted with the state of things in New-England, near the close of the revival in the days of Whitfield and Edwards, cannot but weep over its likeness to the present. It is affecting that the warm friends of Zion should unwittingly betray her best interests: but it was so then. The young itinerant revival ministers, in their zeal to extend the work, began to denounce all those settled ministers who would not go all lengths with them.—And then those members of churches who loved their pastors would assemble around to defend them, while those who favored itinerants assembled around *them*, and, imbibing their spirit, of course lost all confidence in a settled ministry; and so the churches were split in twain. The spirit of God took its flight, and darkness and disorder reigned for half a century;—and these preachers who had taken the lead, having cultivated such a spirit, began to fall into awful darkness themselves, when they saw the ruin that followed their labors. Some of them made and published their recantations to the world, which are now extant. But it was too late—a retribution followed. Some few of the converts were called to order by David Brainard, who passed through Connecticut at the time. But after their recantation their leaders were generally denounced by their own followers. Could Whitfield, and Edwards, and Brainard, and Davenport, now rise from the dead, I have no doubt they would exclaim, "Young men, beware! beware!"

In the remarks which I have made, you will understand me. I separate between efficacy of the measures adopted in the western revivals, and the evils which have grown out of those measures. Of the former, I have no doubt. But the latter are certainly calamitious beyond any thing which I ever witnessed. Some of the subjects of these revivals, and others who have been present in them, are scattered over the country, far from those scenes of operation. The tidings of the means used, are told by those who have never witnessed a revival in any other form. Now these means are very simple, and such as every body can use, male and female.—Who cannot call his minister *stupid* and *dead*, and pray for him *by name as such*? And if he gets mad, and all the church too, no matter; for the more opposition the better.—This is certainly the way to have a revival, for it is Mr. Finney's method. And he has the sanction of such men as Mr. Aikins, Mr. Lansing, and others. They did not believe in such measures, at first, but they have been *broken down*.

In this way, some of our best ministers are slandered; the churches divided; and the efficacy of the regular services of the ministry destroyed. Overlooking the fact that the very means employed with wonderful success in the midst of a powerful revival, are generally the very worst when carried out of the field of such an excitement; some students in divinity, and others, in their attempt to imitate brother Finney, have reminded me of the conduct and success of the seven sons of Sceva, who undertook to imitate Paul, (in Acts 19.) The practice of females praying in promiscuous assemblies is considered so absolutely indispensable, that nothing can be done without it. I am sorry to say that some young men have been considered as acting "enormously foolish," on this subject. The practice itself is very *taking* with some real Christians, no doubt; but still more with the hypocritical and disorganizing part of society.

Ministers have been told by such persons, that they were too proud to permit females to pray before them! that they never could have a revival until they were willing to come down to that practice. Some of my brethren have been actually insulted by females on this subject. Thus many ministers and churches are tormented; and the spirit of revival utterly destroyed in some places, and prevented in others. If our brethren at the west knew the evils that are felt by settled ministers abroad, I know they could not but weep over them. In the language of Dr. Griffin, it is *complete radicalism*. The means which, it is said, have been so successful at the west, have been so caricatured by the *ignobile vulgus* in religion, running before brother Finney into every town and city, far and near, that, I am sure, he must labor under prodigious disadvantages, in all these places, without shifting his entire mode of attack. The consciences of the wicked have become more callous than ever. Their language is, I want no such religion. The hearts of our best ministers, and Christians generally, are grieved and exceedingly alarmed on this subject.

* * * * * * *

I must say, that *his* [Mr. Finney's] friends are laboring to introduce those very measures which I have ever regarded as ultimately working ruin to our churches; and against which I have ever guarded, as ruinous to the character of revivals, as well as to my own usefulness. For example—whoever introduces the practice of females praying promiscuously, in public assemblies, will ere long find, to his sorrow, that he has opened an inlet to other denominations, and entailed an everlasting quarrel on those churches generally. If settled pastors choose to do it on their own responsibility, so let it be. For myself, I dare not assume so great a responsibility. In this way churches were once laid waste; and it is by keeping out, and carefully avoiding every thing of this kind, that some of them have been built up, others kept orderly, and the character of revivals, for thirty years past, has been guarded. If the evil be not soon prevented, a generation will soon arise, inheriting all the obliquities of their leaders; not knowing that a revival ever did or ever will exist without these evils: and these evils are destined to be propagated from generation to generation, waxing worse and worse.

* * * * * * *

I have been afraid to kindle fires where there has not been some spiritual watchman near to guard and watch against wildness, for which I might become responsible.—Some students in divinity have caught and carried the flame into neighboring towns and villages, and, no doubt, have been the means of the salvation of some souls; but I am sorry to say that some of them have run before me into the most populous towns and cities, and have carried their measures so far as to become so dictatorial and assuming, that, in the opinion of the most judicious and influential ministers of my acquaintance, they have done far more mischief than good. They have pleaded my example for many measures, which, as to time, place, and circumstance, I utterly condemn. Some of the means which I have never dared to employ, except in the most interesting crisis of a powerful revival, they have caricatured in such a manner, and raised such prejudices against myself in others, that they have caused me much trouble. My plans have been laid to visit many towns and cities, and have been wholly defeated by those students in divinity running before me. I have been much grieved and exceedingly perplexed on this subject.

* * * * * * *

These evils, sooner or later, must be corrected—somebody must speak: for silence will prove our ruin.

* * * * * * *

Fire is an excellent thing in its place, and I am not afraid to see it blaze among thorns and briars; but when I see it kindling where it will ruin fences and gardens and houses, and burn up my friends, I cannot be silent. Had the evil been checked at the commencement, it would have been an act of kindness to brother Finney, and great gain to the cause of revivals. He would have found numbers every where bidding him welcome. His help is greatly needed every where.

* * * * * * *

The practice of praying for people by name in the closet, or in the social circle, has no doubt had a beneficial effect; but, as it now exists in many places, it has become in the eye of the Christian community at large an engine of public slander in its worst form.—I should not dare, in this solemn manner, to arraign a fellow-servant before a public assembly, without his own particular request, unless my expressions were of the most conciliatory kind. And no Christian minister, whatever his character may be, can adopt the practice, without awakening the indignation of the world at large, and of Christians generally against him. Much less can it be done by any body, and every body, who takes into his head positively to decide the question, and tell God and the world that such and such persons are unconverted. I do not believe, whatever may be the effect upon the individual thus named, that God will regard such a prayer in any other light than that of a proud self-righteous Pharisee. There is another interesting topic that lies near my heart, but time would fail me to express my views and feelings upon the subject. That holy, humble, meek, modest, retiring form, sometimes called the spirit of prayer, and which I have ever regarded as the unfailing precursor of a revival of religion, has been dragged from the closet, and so rudely handled by some of her professed friends, that she has not only lost all her *native* loveliness, but is now stalking the streets in some places stark mad! Some, in their zeal on the subject of "the prayer of faith," are tormenting others with their peculiar sentiments, which, if correct, every body sees must equally condemn themselves; thus rendering themselves and their sentiments *perfectly ridiculous*. I have given you but an imperfect sketch of my own, and the views of our brethren abroad, on this subject; but I assure you, as a whole, it is not over-drawn. How to correct these growing evils I cannot tell.

* * * * * * *

For Zion's sake I wish to save brother Finney from a course which, I am confident, will greatly retard his usefulness before he knows it. It is no reflection on his talents or piety, that, in his zeal to save souls, he should adopt every means which promises present success, regardless of consequences.

* * * * * * *

I have been long wishing to correct some of his peculiarities, that I might invite him into my own field and introduce him to my friends.

Aside from my feeble health, one consideration only has prevented me from attempting it. Some of his peculiar friends are urging him on to the very things which I wish him to drop. I fear that their flattering representations will over-rule all that I can say. Having dropped his peculiarities, his labors for a while might be less successful, and then he would return again to the same experiment.

But I can inform him that the same measures which he has adopted have been vigorously and obstinately pursued in New-England, against the repeated advice of settled ministers, and that, too, by one of the most powerful and successful ministers that I have ever known, until confident of his own strength he quit them all, with this expression,—"We will see who will answer by fire"—a most unhappy expression, as he afterwards told me himself with tears. The result was he lost his usefulness in our denomination.

Some of his spiritual children, now excellent men in the ministry, have never dared to adopt his measures, but have uniformly opposed them. Others, some ministers and laymen who followed him, became disorganizers, and the leader himself turned Baptist soon after, and died.

* * * * * * *

And now, brother, I have ventured to lay before you the subject of my prayers and tears, and, I may add, the subject that brought me back to a region which I never expected to visit again. If you discover any thing in this communication unchristian or unkind, you will pardon it. If, in your opinion, it can do no mischief, and will do any possible good, you are at full liberty to show this to brother Finney, or any of the friends of Zion whom it may concern. We will lay the subject at the feet of our divine Master, and there we will leave it.

Yours, in the best of bonds,
(Signed,) ASAHEL NETTLETON.

THE TRINITY.

A correspondent of the "Farmer's Museum," published at Walpole, N. H. has furnished for the last paper the following article. Our views and motives in transferring it to our columns are well expressed in the last paragraph preceding the poetry.

The author of the lines was the mother of Thomas G. Fessenden, Esq. editor of the New-England Farmer.

The fact here stated, relative to the religious sentiments of the late Rev. Mr. Fessenden, is probably new to many of our readers, and furnishes additional evidence of the early adoption of Unitarian sentiments, by the clergy of New-England.

[*For the Farmer's Museum.*]

Mr. Printer,—I send you the following lines which I lately found in a large volume of manuscripts, written some twenty years ago by the late Madam Fessenden, of Walpole. Those who were best acquainted with her character can bear ample testimony of her ardent piety and unspotted religion. It is also within the recollection of many of her associates and acquaintances, that her reverend husband, by embracing corresponding religious sentiments, was enabled happily to unite a large and respectable parish, and, for many years, successfully to minister to them in *holy things*.

My object in sending you these lines is not to exhibit any poetical beauties, but to show in what estimation practical Christians, twenty years ago, held the mysterious doctrine of the Trinity, which, at the present day, is palmed upon mankind as the *true faith*.

That three is one and one is three
Is an idea that puzzles me.
By many a learned sage 'tis said,
That three are one in the God-head,
That Father, Son, and Holy Ghost
Are one at least, and three at most,
'Tis thus they would all sense confound,
By making God a strange compound
Of natures two and persons three,
All of the same equality.
The Father then may be the Son,
And round the three the reel may run;
The Son may likewise be the Father
Without the smallest change of either;
Yea, and the blessed Spirit be
The Father, Son, and Trinity.
This is the creed of Christian folks,
Who style themselves true orthodox;
All which, against plain common sense,
You must believe, or give offence.

The book of all books is your own heart, in which are writen and engraven the deepest lessons of divine instruction: learn therefore to be deeply attentive to the presence of God in your hearts, who is always speaking, always instructing, always illuminating that heart that is attentive to him.—[*Law.*]

CHRISTIAN REGISTER.

BOSTON, SATURDAY, OCTOBER 13, 1827.

Oneida and Troy Revivals.

In the various articles which have appeared, on the subject of the revivals at the West, our readers have had an opportunity of becoming in some degree acquaimted with the extravagancies, confusion, and disorder which have attended or grown out of them. In reference to these evils, we have before had occasion to remark, that they were so great and palpable, that the more intelligent and discerning, even among the friends and promoters of revivals, had become alarmed lest they should produce a thorough disgust in the mass of the community against all revivals, as well as against the men who advocate them. This alarm manifested itself in the writing and publishing of various letters. One of these was the famous letter of Dr. Beecher, which most of our readers have seen, and which will be found in the Register of March 24th. Another letter was written by Dr. Porter of Catskill, to Dr. Spring of New-York, and published in the New-York Observer; and other letters were written by Mr. Nettleton, one of which, if not more, was published. Among the letters attributed to Mr. Nettleton, one has fallen into our hands, which portrays, more strikingly than any thing else we have seen, the truly deplorable condition into which these excitements have thrown the community where they prevail. This we presume to be the letter to which Dr. Beecher alludes in his own letter to Mr. Nettleton, where he says—"Should all these measures fail, we *must* publish your letter to Aikin, and mine to Beman, if thought best." Whether this letter has been published or not, we are unable to say. The copy from which we take what we publish this day, is in manuscript. We publish it that those of our fellow Christians, who have not had much opportunity of witnessing the operation of great religious excitements or revivals, may understand more fully to what excesses they are liable,—and may be enabled to judge for themselves how far they are called, either by expediency or duty, either to encourage or discourage them. Undoubtedly even good things are liable to abuse, and, in censuring, we should censure the excesses, the abuses, and not the thing itself. But the serious question arises, in relation to revivals as they have usually resulted,—whether the Christian community is a gainer,—whether the cause of God and of truth is, on the whole, advanced, by these extra and unnatural excitements. This is a great question, and not to be despatched by us, or by any one, in a moment. There are many considerations, however, which should lead every man, whose influence may be brought to bear on subjects of this nature, to pause before he encourages or excites men to deviate far from the regular and appointed means of moral purification and religious advancement.

That some good results from most religious excitements is unquestionable; but it is equally unquestionable that much evil also often results. The *good*, if not temporary—as it certainly often is—is at least local, and comparatively inconsiderable. It consists, generally, not so much in the reformation of bad men, as it does in the awakening of the indifferent and careless;—a good which would probably have been effected by the stated means of religion, and the ordinary methods of Providence. The *evils* are genally permanent and extensive, and we fear rarely balanced by the supposed or real good. We have no delight in dwelling on those evils, but so long as they exist, and the measures which lead to them are advocated and pushed forward regardless of consequences, we feel it a duty to expose them as we may be able. No one need ask what these evils are. They are spread out before us, in Mr. Nettleton's letter, which we publish this day, in all their appalling features.

Williams, the Welch Bard.

In the Monthly Repository of August we have an account of the death of Mr. Edward Williams, "well known by the name of the Welch Bard." He died in his native village, near Cowbridge, Glamorganshire. The Repository furnishes the following paragraph, in relation to his character and principles.

He was a man of much worth, and, considering the disadvantages under which he had labored, of considerable literary attainments. He manifested peculiar zeal in propagating the Unitarian doctrine in Wales, having been instrumental in forming Unitarian societies there, in the distribution of Unitarian books, and in publishing a hymn-book in Welsh for the use of Unitarian congregations.

We are happy in being able to give the following further account of Mr. Williams, from the Missionary Life and Labours of Rev. Richard Wright. In the account of his travels in Wales Mr. Wright speaks of the Unitarians of *Neath*, and in this connexion he says;—

At this place I met an interesting character, Mr. Edward Williams, the Welsh bard. Though we had not met before, we knew each other by character, and he now came twenty miles to meet me. He was old, and subject to a complaint which had prevented his being able to sleep in a bed, or to rest in a horizontal posture, for many years. He was a good poet and mineralogist, and possessed a great deal of genius and information. He had no small degree of eccentricity; his feelings were remarkably independent, and he was enthusiastically fond of liberty. He appeared to be universally respected. He travelled with me from place to place about a week, and I was much entertained by his conversation.

In the Register of the 29th ult. we inserted a communication signed 'Rumor,' in which allusion was made to a report, said to be gaining currency under the sanction of the name of Dr. Beecher,—that the parishioners of certain clergymen of Boston were fast leaving them, on account of these ministers having, by their serious style of preaching, excited a thirst which their doctrines could not satisfy.

We have received a communication from a respected correspondent in Worcester county, in which he gives a corrected account of the conversation on which the report was founded. Alluding to the report, he says—

"Dr. B. did not say it; but at the time stated by 'Rumor,' inquiry being made as to the present state of religious excitement in Boston, and whether its tendency was not to call forth extraordinary seriousness and effort on the part of the Unitarians also,—Dr. B. replied—"Extraordinary seriousness is fatal to their system; and, in proof of this assertion, he was understood to say—"that the most serious of the Unitarian preachers [naming three] had contributed from their congregations to the ranks of the orthodox, more than any other Unitarian clergymen of Boston; as they created a thirst in their hearers which Unitarianism could not satisfy."

Bishop of Calcutta. The Rev. Dr. James has been appointed Bishop of Calcutta, in place of the late Bishop Heber. In his reply to the Valedictory Address of the Bishop of Gloucester, he expresses the following truly catholic sentiments.

"While I regard with the warmest love that branch of our establishment which has been committed to my charge, I must not lose sight of that which our admirable Liturgy styles 'the Catholic, the universal church of Christ militant here on earth:' and while I uphold, as far as I can, that which my manifest duty in a more especial manner requires me to do, *none that cometh in the name of Christ shall ever be considered as a stranger by me.*"

Unitarian Worthies.—An interesting article, a biographical sketch of John Biddle, will be found on our last page. It was excluded from its appropriate place on our first page, by the letter which we have inserted this week.

Ordination at Kennebunk.

We understand that Mr. George W. Wells has accepted the invitation of the Congregational Society in Kennebunk, to settle as colleague pastor with the Rev. Mr. Fletcher, and that the ordination will take place on Wednesday the 24th instant.

An auxiliary of the *American Unitarian Association* has been formed in Cambridge, of which Rev. Thomas B. Gannett, is President, John Mellen, Esq. Vice President, Mr. William H. Odiorne, Secretary, and Mr. Isaac Livermore, Treasurer.

Boston, Oct. 8, 1827

An auxiliary of the *American Unitarian Association* has been formed in Medford, of which Rev. Caleb Stetson, is President, Nathaniel Hall, Esq. Vice President, Abner Bartlett, Esq. Secretary, and Turrell Tufts, Esq. Treasurer.

Boston, Oct. 11, 1827.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

Mr. Editor—

I would inquire whether the conclusion of your correspondent 'B,' "that in all exhortations to others to become religious, and in all the motives offered for that purpose, it is much the safest course to keep the idea of present happiness, as a consequence, out of view," is a correct one? Are his premises warranted by the experience of Christians generally?

With regard to exterior circumstances, the religious and irreligious must be equally liable to prosperity and adversity. It is then the effects which the same circumstances have upon the two characters, the feelings excited, which must affect their present happiness.

Is not a perfect trust and confidence in the wisdom and justice of our Ruler calculated to produce happiness? Believing that he cannot err, and that he wills the happiness of his creatures, is not the Christian perfectly satisfied with his dealings? Believing that every event is disciplinary, intended for his improvement, raising him, by slow degrees, to that moral perfection which every reflecting man must wish to attain, does he not rejoice even in the midst of suffering? When suffering under those trials which are felt most keenly, those which his own thoughtlessness or imprudence have brought upon him, is there not much comfort in the belief that even these are purifying him? In prosperity, is not the gratitude which swells the heart, and bids it rise in praise and thanksgiving to the Giver of all good, productive of happiness? Do not Christians enjoy much, when surrounding the family altar, in raising their united prayers to Him whose fatherly care they daily and hourly feel, whose love encircles them, and who is ever with them?

What are the feelings of the worldly man in similar situations? When visited by adversity or affliction in any form, does he not repine and murmur at the common lot of man, and, by a feverish impatience, add to his unhappiness? Expecting no beneficial result, he perceives no reason why he should acquiesce in the deprivation of his comforts. If, by any unfortunate step, he has brought trouble upon himself, what can relieve the anguish which self-blame occasions? Does Providence smile upon him?—does every day come loaded with blessings?—they excite no gratitude—he forgets that they are blessings—imagines that they are necessary to his existence—that he has a right to them—and should they be taken from him, will murmur at the hand which he cannot stay. Under all these circumstances the Christian has manifestly the advantage.—What has the worldly man to throw in the opposite scale? Does he point to the pleasures and amusements which he may pursue? Religion forbids not the rational enjoyment of any of the good and pleasant things which God gives us. It is only the abuse of them which he forbids; and we know that the excessive pursuit of pleasure brings satiety and disgust—so that in these the Christian loses nothing.

There is a void in the mind of man, which worldly honors and pleasures cannot fill—a want, a restless impatience, the more keenly felt as honors and pleasures crowd upon him: this void religion does supply—this restlessness it calms—by giving that peace of mind which passeth all understanding.

If these views are correct, then present happiness is a consequence of religion, and need not be kept out of view when persuading men to become religious; on the contrary, it may be urged with power: yes, if there were no hereafter, knowing what we now know of God's government, we might say to those around us, if you seek expansion of heart, elevation of character, every thing which may promote true happiness, become religious.—All else may deceive—friends and fortune may fail—but religion will remain your best friend, your most enduring possession.

I have confined myself to the thoughtless, as I presume all will allow that the openly vicious must receive a great accession of happiness, by a reformation of heart and life. No one will contend that present felicity should be a prominent object of pursuit; yet, although a subordinate motive, why may it not be offered as one inducement to men to love and obey their God. T. Y.

For the Christian Register.

Religious Services at the Table.

Every sincere Christian is willing, at all proper times, to express a sense of his dependence upon the Supreme Being, for life and all its enjoyments. The shades of the evening, and the returning light of the morning, remind him of the divine goodness during the past day and night. As the evening and morning return, he is ready to acknowledge new proofs of the preserving care of Providence. His daily meals make him sensible of the bountiful hand of God. And he desires not to be deficient in expressing gratitude to Heaven, for the food which is necessary to the support of his animal nature.

But in some of his devotional acts he may sincerely err. I have now particular reference to his religious services at the table.—The customs with regard to these duties, vary in various places. Some families unite in grace at table six times a day; some, four times; some, twice; and others but once.

Grace six times a day is very rare. But this service in families who observe it, is not unfrequently performed four times—twice at each of the two first meals of the day. Now it must be obvious to the minds of many true Christians, that the great multiplication of religious acts, takes from the effect which they are designed to have upon the heart. When grace is said six times a day, or but four times, there must be a great repetition of ideas, if not of language. In this case, the duty is sometimes performed by the master of the family, in a hasty and indifferent manner, apparently for mere form's sake. And we may say that it is often heard with indifference, or not listened to at all. Now if the frequent repetition of these religious services have this effect, or if this be their tendency, I would ask what possible good can result from a great number of them during a day, and every day through the week, month, and year. We are not heard for our much speaking; nor have we any reason to think we are heard for our *frequent* speaking. The Deity does not require any religious act where the heart is not engaged. We must worship him in spirit and in truth.

There seems to be an inconsistency in the customs of those who ask a blessing and return thanks at the first meal of the day, and omit these services at the third. Why is not grace as proper at this repast as at that? It would seem on the whole to be more proper at this; for morning prayers in almost every family, who regard the duty, immediately precede or succeed the first meal—and all proper acknowledgments for the bounties of Providence, and all suitable requests for the continuance of these blessings, may then be made. But as evening prayers are in general attended several hours after the last meal of the day, I would sooner establish the custom of saying grace at this, than at the morning repast. But for reasons which I have already stated, and for others to be adduced, I think that grace both at breakfast and at tea may be omitted.

I come now to consider the propriety of a blessing and thanks, or a double grace at table.

What is the design of these religious services? It can be nothing more than to express our dependence upon God for our daily food, and to ask the continuance of his goodness. Now all this can be done before we sit down to the table. Our thankfulness and every appropriate sentiment may then be expressed.

Where there is a second grace, it is often a mere repetition of the first, in different words. When this is the case, our devotional feelings are not assisted, nor is our piety strengthened. After we have once given thanks to God, or have shown a sense of our dependence on him for the supply of our daily nourishment, we have, in my opinion, performed our duty at the meal. Nothing more can be necessary to answer any good purpose.

Returning thanks is not unfrequently inconvenient. Some members of the family often wish to leave the table before the whole are ready to rise. And in many families, several often do leave the table in this manner. In this case there must be great want of propriety, if a second grace be proper.—The inconvenience of the practice is oftener experienced at public dinners. The first grace may be performed "decently and in order," while the second is sometimes attended to, amidst considerable confusion, or by a small part of the persons who have been at the table.

The mind is often not in a devotional state. The conversation at table is seldom of a religious nature. It is generally of a character which is unfavorable to devotional feeling. How can we change the whole state of our minds in an instant, to a suitable frame for addressing the Supreme Being, after having heard some amusing stories, or having conversed upon our worldly affairs? No family would think of remaining at table five or ten minutes in perfect silence, in order to bring the mind into a proper condition for holding communion with God. Should they attempt the thing, their endeavors would often prove unsuccessful, especially when any of the persons at the table were desirous of immediately attending to some pressing business.

The circumstances under which the second grace is often said, has a tendency to lessen the reverence which the younger members of a family should have for religious exercises. Children will perceive the improper mixture of things secular and serious.—They will be led by the sudden transition from trivial conversation with our fellow-beings to a solemn address unto God, to think indifferently of these services. And there will be danger of their becoming disgusted with the pleasing and delightful duty of family worship.

One more reason which I shall give for not returning thanks after rising from the table, is the custom of our Saviour and the Apostles.

It appears from the New-Testament that they were accustomed to perform but one service at the table, and that before eating. When our Saviour fed the multitude with the five loaves, we read that "he looked up to heaven, and blessed and brake the loaves, and gave them to his disciples to set them before them." And in the miracle of the seven loaves, "he took them, and gave thanks, and brake, and gave to his disciples to set them before the people." These religious acts were performed, in both instances, previously to their partaking of the food. We do not learn that Jesus made another address to God after they had *finished* their meals.—When "he sat at meat" with some persons at Emmaus, after his resurrection, "he took bread and blessed it, and brake, and set it before them." A second religious exercise is not mentioned. If there were two, no good reason can be assigned why one should have been recorded and the other omitted. When St. Paul was shipwrecked, "he took bread, and gave thanks to God in the presence of them all." "And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea." Allusion is made to this custom in the Epistles; but nothing can be inferred from the language that more than one of these services was performed at a meal, in the times of early Christians.

The first grace at table is with us called a *blessing*, and the second *thanks*. Perhaps this distinction was at first made on what was considered Scripture authority. But it must be recollected that the term, *blessed* and *gave thanks*, are in the New Testament, used synonymously. In the account of the miracle of the five loaves, Luke says that our Saviour "*blessed* them and brake."* In the parallel passage in John, we read, "when he had *given thanks*, he distributed to the disciples."† In the account of the Lord's Supper, Mark says, "Jesus took bread, and *blessed*."‡ St. Paul says, "when he had *given thanks*, he brake it." §

No instance is recorded in the New Testament, where there is that distinction between *blessing* and *thanks*, which many families of the present day observe. We know that there were at the Sacramental Supper two distinct addresses to God. But the second address was entirely different from our custom of returning thanks. This was performed on partaking of the cup, in the same manner as the first was on partaking of the bread.

If we attend morning and evening prayers, and "give thanks" on approaching the table at noon, we shall, in my opinion, perform our duty as far as social worship is concerned.—And it seems to me that this plan of services will best answer the great purposes for which they are designed. We shall then be imitating the Psalmist who prayed, "evening and morning, and at noon."* In the evening we may show our gratitude for the bounties of Providence during the past day—in the morning we may express our thanks for the food we have taken or are about to take—and at noon, when about to receive the principal meal of the day, we may express our dependence on God for our daily bread, implore the continuance of his favors, and comprehend in a single address all that need to be said on the occasion.

I have no wish, by any thing that I have now written, to interfere with the long established customs of many pious and good people. There can be no doubt that these services may be frequently repeated with great sincerity. But I would have the younger part of the community, both clergy and laity, well consider the subject, before they adopt the custom of many of their fathers, namely, grace at table four times a day. E. D.

* Psalms lv. 76.

FOR THE CHRISTIAN REGISTER.

Mr. Editor,—Some one has expressed a desire, that information might be collected respecting Unitarians in this country forty or fifty years ago. It is well known, that several of our most eminent theologians, fifty, and even seventy years ago, were Anti-Trinitarians. The most explicit and decided Unitarian discourse, perhaps, that was published so long ago as forty years, was a sermon by Rev. Mr. Haslettt, an English clergyman, who resided in this country as early as 1784. He preached at Hingham, Boston, and many other places. The sermon was published at Portland in 1786, by a gentleman now I believe living in this city. The text was the celebrated passage in Timothy, "Great is the mystery of godliness," &c. It is a learned and able discourse; and nothing written since, on the passage, has been more rational and satisfactory. Perhaps, it may be well to republish it. The apologetical remarks by the printer are pertinent; and there is, also, a letter recommending the publication of the discourse, by the late Judge Thacher, if we are not much mistaken. A. B.

SUMMARY.

Mechanic Association.—The Triennial Public celebration of the *Massachusetts Charitable Mechanic Association*, took place on Thursday of last week, in the Rev. Mr. Ripley's church in Purchase-street. The occasion was honored by the presence of the President of the United States, and of many gentlemen of distinction belonging to the city.

The public Address was delivered by William Hilliard, Esq. A Hymn written for the occasion by the Rev. Mr. Pierpont, and sung by the choir, will be found on our last page. After the public services, the Society repaired to Faneuil Hall, where they partook of a "bountiful and well-served dinner."

Among the many Toasts, we give the following, as reported by the Centinel.

The President of the United States.—Let his works speak for him.

The announciation of this toast was succeeded by three times three spontaneous and unanimous cheers; when

The President of the United States said, that he rose for no other purpose than to make his acknowledgement for the honor conferred upon him by the invitation of the Association, which he had the pleasure to see before him to partake of their hospitality; to express to the President, and through him to all the members, his thanks for the sentiment contained in their toast, and to offer, as a toast, in return—

"The *American Mechanic.*—Invention in the Head; skill in the Hand; and benevolence in the Heart."

[We hardly need to remark that this toast was received with prolonged applause.]

The *Mayor of the City.*—As a working man, a good example to the Mechanics of Boston.

After the cheering which followed this toast had subsided, Mr. Quincy rose, and expressed the gratification he felt in again meeting the Mechanics of Boston in the old *Cradle of Liberty.*—He brought to recollection the names of several of the old Mechanics to whose spirited and eminent services in former days our country was so much indebted, for its invaluable Constitution and Liberties; and recognizing the saying of the great Mechanic of Antiquity, (Archimedes) whose bust forms the impress of the Society's seal.—"Give me whereon to stand, and I will move the world"—offered the following as a toast;—

"*The Mechanics of Boston.*—Wielding Power, it is said, capable to raise the world; may they never want means and opportunity to raise themselves."

VOLUNTEERS.

When the President of the United States retired,—the following sentiment was given by the President of the Association, and was responded to with nine cheers.

John Quincy Adams—The Mechanics of Boston know the man, and venerate his virtues.

By Hon. Mr. Webster.—The Public men of the United States—May they act upon the motto of this Associatian—"*Be just, and fear not.*"

By Hon. Jonathan Phillips.—The Aristocracy of Industry.—The only, the rightful, and the recognized nobility of Republics.

By Dr. Waterhouse.—To the *memory* of that ancient Mechanic, Tubal Cain, who was at once a Blacksmith, a Coppersmith, and a Mason.

Worthy of Imitation. In the town of New-Gloucester, Maine, the gentleman lately elected a Representative to the State Legislature, instead of giving the *treat* which in many places has long been customary, gave *ten dollars* for the Library of a Sabbath School Society.

In the town of Poland, also, the Representative elect pursued a similar course, and gave *ten dollars* for the increase of the town library.

Astronomical Lectures. We understand that the Rev. Mr. Wilbur will commence a course of Astronomical Lectures, on the 15th inst. in Julien Hall, in this city. We are gratified in having no-

* Luke ix. 16. † John vi. 11. ‡ Mark xiv. 22. § I. Cor. xi. 24.

ticed some decided expressions of approbation of these Lectures by gentlemen of distinction in other places who have alluded to them.

Delaware Election. It appears that Kinsey Johns, Esq. a friend of the present National Administration, has been elected in Delaware, as Representative in Congress. It is said, also, that nearly two thirds of the new Legislature of Delaware are in favor of the Administration.

Mechanics' Institution. We understand that it is the intention of the Directors of this popular Institution, that a course of Lectures shall commence early in the next month. *Courier.*

New Cider-Mill. The Hartford Mirror states that a Mr. Farnham is exhibiting in that city a Cider-Mill, which is said to be constructed upon new and improved principles. It is stated that this mill will grind from one and a half to two bushels of apples in a minute, and even when worked by hand it has ground at the rate of more than thirty bushels per hour. The pumice was extremely fine.—The cost of the mill is from 10 to 15 dollars.

Perpetual Motion. Lewis Babcock, a watch-maker of Ware Factory Village, has constructed a machine of brass, 18 inches high, and 10 wide, which has the power of winding itself up once in every five minutes by means of a spring lever, that falls instantly without diminishing or retarding the power of the machine.

Vertical Paddle Wheel. James Mc Kell of Baltimore has invented a wheel for the use of steamboats, which prevents the lifting of the water, and the motion so disagreeable to passengers.—It was a great desideratum.

Mosaic Printing. Senefelder, the inventor of Lithography, has discovered a new mode of printing from paintings, which has all the qualities of those executed in oil. He has termed it Mosaic Printing, and it is remarkable for its beauty, lightness, and durability. *Review.*

Geography of the Western States. Mr. Flint, the well known editor of the Western Monthly Review, proposes to publish a Geography and History of the Western States, in two large 8vo. volumes. The first volume is expected to be put to press by the first of September next. *Adv.*

An infant school was opened in Philadelphia last week. It has 80 infants. They are sent at half past 8 in the morning, and remain until 12, and are sent again in the afternoon, or if their dinners are sent with them, they may remain through the day. They must be under six years of age. The parents are required to pay 25 cents per quarter in advance, or to pay 3 cents every Monday morning.

The Works of George Washington. The prospectus of this most valuable publication, under the superintendence of Mr. Sparks, has been for some time before the public. Specimens of the style of publication, as nearly as it can now be exhibited, are annexed to the last number of the North American Review. Knowing the anxiety of Mr. Sparks to have the work executed in a style which will be perfectly satisfactory to the purchasers, and the exertions which he is using to effect that object, we are persuaded that it will be printed in a style superior to the specimen now presented, and equal to the very best specimens of the art which the country has afforded. We understand that an agent will begin to-day, [Thursday,] in this town, to receive subscriptions. The following extract from the prospectus will give a general idea of the contents of the work, and of the principal conditions of publication.

The most valuable parts of the entire collection left by him at Mount Vernon, both of a public and private nature, are to be prepared and published according to the following method.

Part I. Letters and other papers relating to Washington's early Military Career in the French War, and as Commander of the Virginia Forces.
II Letters and other papers relating to the American Revolution.
III. Private Correspondence on Public Affairs.
IV. Messages and Addresses.
V Miscellaneous Private Letters.
VI. Agricultural Papers.

As the expense of publishing such a work must necessarily be very heavy, and as pains will be taken to give every person in the country an opportunity of subscribing for it, the number of copies will be limited to the actual demand of the subscribers. Nor will the work at any time be offered by the publisher at a lower price than is specified in this prospectus. This statement is distinctly made, and this pledge given, that there may be no misunderstanding on the subject, nor any cause of dissatisfaction hereafter.

The exact number of volumes cannot now be ascertained, but there will be not less than *eight* nor more than *twelve*.

The work will be handsomely printed in the octavo form, with new types made expressly for the purpose, and on paper of the best quality. The volumes will average from five hundred to five hundred and fifty pages each.

The price of each volume, well put up in boards with cloth backs, will be *two dollars and fifty cents*.

"*The Buccaneers, a Romance of our own country in its ancient days.*" The work under this title, which was announced as in press, will, it is understood, make its appearance in about a week, and will be published in the city of London about the middle of the coming month of October.—The scene of its action lies principally on the island of Manhattan of New-York, though partly at the city of Albany and its immediate vicinity, during the latter end of the 17th century, and at an interesting period of the colonial history of New-York, as the work pourtrays the fierce struggle for supremacy between the factions of Bayard and Leisler, (the provincial houses of York and Lancaster) whose terrible contests for power, as represented by Smith in his excellent history of New-York, convulsed the province almost to its ruin, giving advantage of annoyance to foreign and intestine enemies, as was proved by the successful inroads on the Colony, by the French from Canada; and still vividly remembered burning and massacre at Schenectedy by the savages.—The celebrated freebooter, Captain Kidd, is also an important personage in the Romance.
Albany paper.

American Carpeting. There have been usually imported from 50 to 100,000 yards of ingrain carpetings from Great Britain, annually at this port. This is an article which will soon be supplied extensively from our own manufactures.—There are already several manufactures of it in this vicinity. We have lately seen some made at Medway, and for sale by Mr. Tarbell, in State-street, which are considered equal in quality to the best Kidderminster manufacture. *Adv.*

Farmers' Holidays. The Pawtuxet, R. I. Cattle Show was held on Tuesday and Wednesday last; and, notwithstanding the bad weather on the first and part of the second day, the exhibitions were highly satisfactory. The Ploughing Match was well attended, and conducted with spirit. Fifteen fine yokes of cattle were competitors. The articles of comfort, utility and taste, presented by the ladies, were excellent, elegant, and of great variety. The laces were rich and delicate. We have not room for further particulars.

The Plymouth County Show was well attended at Bridgewater, on Wednesday last. The Show of working oxen, and milch cows, was particularly good; and the exhibition of manufactures creditable. An Address was delivered by JOHN W. WHITMAN, Esq. and a well attended ball in the evening closed the other festivities of the holiday. *Cen.*

Among the premiums offered by the Agricultural Society of Salem, New-Jersey, is one of $5 to that laboring man who can give satisfactory evidence that he has been strictly honest, faithful, and sober during three years which he has lived with any family or farmers; and another of one dozen silver spoons or $5 to that woman, of the same character.

Land of steady Habits.—A father and son have held the office of *Town Clerk*, of Norwich, Con. from the year 1726, to the present time—101 years.

The Postmaster General has changed the name of the Post Office at Andover North, Mass. to North Andover, and James Stevens, 2d, Esq. is Postmaster.

Gov. CLINTON, of N. Y. has removed Eli Bruce from the office of Sheriff, for violation of his duties as a good citizen and a faithful officer, in being concerned in the abduction of William Morgan.

NEW-ORLEANS, Sept 15.—The river is falling slowly, and was yesterday afternoon 10 ft. 5 inch. below high water mark. The weather, for a week past, has been dry, cool and pleasant. The city, generally speaking, is healthy, yet not free of bilious and yellow fever, which makes it unsafe for those who have left, to return immediately.

PROVIDENCE, Oct. 10.

Rainy Weather. We are informed, by an intelligent and very aged gentleman, that he has, for the last forty years, kept yearly records of the quantity of rain, that has fallen for that period, and that there has more fallen this year, than there has during any one season of that period, and that the excess amounts to upwards of fifteen per cent.
Prov. Cadet.

The President of the United States arrived in town yesterday from Boston, and, we understand, proceeded for Washington on the 12th inst.

The Secretary of the Navy arrived here on Sunday from Albany, and proceeded immediately for the Seat of Government, in consequence, we learn, of his presence being required there.
New-York Gazette.

Matthew Talbot, Esq. of Georgia, one of the candidates for the office of Governor at the approaching election, died at Washington, in that State, on the 17th ult. after an illness of three days of bilious fever. This event will probably secure the election of Mr. Forsyth, without any concerted opposition. *B. D. Adv.*

The Pennsylvania election took place on the 9th inst. It has been announced, (says the Centinel,) that the Society of Friends of the city of Brotherly Love have agreed, for the first time since the days of Washington, to attend the polls, and vote for the friends of an administration which seeks peace with all nations, while it promotes the general welfare; and which cannot fail to have the good wishes of all who have their country's peace and prosperity at heart, for its continuance.

The Trustees of Transylvania University have made choice of Rev. Mr. Macauley, a Presbyterian clergyman of the city of New-York, to be President of that institution, as successor of the Rev. Mr. Holley. John Pope, Esq. is appointed Professor at law. *B. D. Adv.*

On Wednesday last, an Alligator was discovered by a negro man crossing the main road a short distance below the bridge over Pine Tree Creek, (Camden, S. C.) He was pursued, the negro having collected a number of others, and discovered in a small pond, formed in the bend of the creek. His course to the main creek being thus cut off, and the shallowness of the water preventing his concealing himself, a rope was procured, and, as he lay near the shore, a noose passed over his head. He did not attempt to escape until he felt the rope around his neck, when his exertions became violent. When partially exhausted by his efforts and strangled by the rope, they succeeded in cutting his throat. We was brought to this place and measured ten and a half feet in length, and weighed 346 pounds.

A *desperate* gang of counterfeiters have been detected and arrested in Kingston, Tenn. They were immediately tried, and sentenced to twenty lashes on the bare back, twelve months' imprisonment, and 49 dollars fine.

Murder. One of those horrible deeds of cruelty which habitual intemperance prepares men to commit, was perpetrated at Westfield, on the 29th inst. Robert Bush, who married the daughter of a respectable citizen of W. became intemperate, and his wife was obliged to separate from him. On Saturday he came to the house where she lived with a musket. As he approached, a little girl saw him and told his wife: she attempted to retreat into the cellar, but as she was passing through the door to go down, he fired, and the whole charge passed through her arm into her body, and she lived but a short time. Bush made an unsuccessful attempt to destroy himself with laudanum, before he was committed to jail.
Springfield Journal.

The Salem Gazette of the 5th inst. mentions the occurrence there on Wednesday last, of several outrages, committed after a training exhibition:—"one of which," was of so daring and dangerous a character, that we hope no exertion will be spared to detect and punish the perpetrator. About eight o'clock in the evening, a musket ball was fired through the front door of Capt. HOMAS WHITTREDGE'S house, in Federal-street. Fortunately no person was in the range of the shot, or a loss of life would probably have been the consequence. Another deed of a peculiarly malignant character, was the tearing down and mutilating the tents of the Cadet Company, which had been left standing on the common to be dried. This act must have been performed late at night, as some of the company inspected the tents at ten o'clock, and they were all standing in good order then."

A man by the name of *Sherman* was killed in a quarrel at a late regimental muster in Washington county, R. I.

From Greece. The fast sailing brig George P. Stevenson, Captain Walker, arrived at Baltimore in 58 days from Smyrna, and 30 from Gibraltar.—To the politeness of Mr. Lambert Gittings, supercargo of the brig, the editors of the American are indebted for the following intelligence: The report that had already reached this country, of the rejection by the Grand Signior of the propositions made to him by the European Powers, on behalf of the Greeks, is confirmed; and it is added that he sent back the communications on the subject unopened, ordering, at the same time, the decapitation of his Secretary for receiving them. It appears, however, that he had subsequently been induced to adopt a different course, and it was generally believed at Smyrna that he was not only disposed to lead a favourable ear to the propositions of the Powers, but that he would finally accede to an arrangement on the subject. It had been rumored that the Grand Signior had ordered a suspension of hostilities, but there appeared to be no foundation for the report—and it was only known that he had consented to treat with the Greeks. The Franks, under the protection of the Allied Powers, at one time entertained some apprehension for their own safety, but they had become perfectly easy, as all apprehensions of a rupture had subsided. The interposition of the Powers came at a most seasonable period for the Greeks, as it was believed that, without it, they could not have continued the struggle against the Turkish Power. They were much divided amongst themselves. At Napoli, the town and castle had fired upon each other, and the greatest confusion was the consequence. During the affair, Lieut. Washington, formerly of West Point, who had recently joined the Greek service, was killed by a random shot, whilst walking on the beach.

In a Letter from Mr. Miller, dated at *Poros*, 16th July, he says, "There is a civil war now raging at Napoli:—About 50 have been killed. Gen. *Fabvier*, and Gen. *Fontemaza*, are the two commanding Chiefs." It appears by various letters, that the Greek Chiefs complained that the American donations sent for the succour of the starving population of Greece, had not been placed at their disposition. Capt. M. says; "the army the navy, (with the exception of that part under Lord Cochrane) and the Government, have by turns, done their best to get them out of my hands."

Egyptian Affairs.—There was no corroboration of the Paris stock-jobbing report, that the Viceroy of Egypt had declared himself independent of Turkey. He was actively engaged in fitting out a new expedition for the Morea, which was expected would be ready to sail about the first August. It consisted of two sail of the line, four frigates, 18 corvettes, and numerous smaller vessels and transports, to carry 4,000 troops. The affairs of Egypt were represented as tranquil.—An Algerine frigate and sloop of war remained in Alexandria, in consequence of the war with France.

From Rio de Janeiro.—The ship Corinthian, Capt. Bennett, in 43 days from Rio Janeiro, arrived at the mouth of the river yesterday. She sailed from that port on the 17th August, to which date we have verbal intelligence, derived from gentlemen who were passengers in her, and arrived in town last evening. No later advices than those already known, had been received from the River La Plata. The Emperor was carrying on his measures for the prosecution of the war—Gen. Lacor was to take command of the army. Several regiments of troops raised in Ireland and Austria, were expected soon to arrive at Rio. The Marquis Carbucena had sailed in the British Packet, with the intention, it was said, of bringing out the new Empress, a princess of Bavaria.

From Lima.—The U. S. ship Peacock had arrived at Rio, in 48 days from Callao. Since the establishment of the new order of things in Peru, that Republic continued tranquil. Gen. Lamar, the newly appointed President, was still at Guayaquil. *Balt. Gaz.*

It was reported at Rio, that ambassadors were daily expected from Buenos Ayres, for the purpose of renewing the efforts to bring about a peace, but it is more than probable that this report was the mere echo of the wishes of the Brazilians, unconnected with any recent indication on the part of Buenos Ayres, to renew the negotiation.—The finances of both countries, it is admitted on all sides are nearly exhausted, but the Republic of Buenos Ayres has acquired a great accession in physical force by the reconciliation of several provinces, and it is known that some of the provinces have the means to support their armies, without deriving any immediate succor from the treasury of Buenos Ayres. Under this state of the case, it is fair to presume that the war will not be terminated speedily by any profers from Buenos Ayres. *Balt. Gaz.*

To correspondents. Several communications are received, and among others we name the second letter of "Clement," on revivals. Some we deem it inexpedient to insert. Others are only deferred for want of room, or for further consideration.

MARRIAGES.

In this city, by the Rev. Mr. Ripley, Dr. William Grigg, of New York, to Miss Eunice Maria, daughter of N. Faxon, Esq. of Boston.—By Rev. Mr. Palfrey, Richard T. Woods to Miss Mary Elizabeth, daughter of Mr. J. Dorety.—At St. Paul's Church, on Wednesday, by the Rev. Mr. Potter, Mr. Joseph Metcalf Brown, of Newport, R. I. to Miss Maria Terry, of this city.

In Bolton, (Mass.) Eliakim Holman, M. D. of Harvard, to Miss Lucinda, daughter of Jona. Whitcomb, Esq. of Bolton.

In Southampton, Mr Eliab Brooks, of West Springfield, to Miss Martha Barns, of S.—Capt Aretas Pomery to Miss Rebecca Clapp, daughter of the late Mr. Nath'l. Clapp, of S.

In Weymouth, Mr. Ichabod Holmes, of Plymouth, to Miss Tabitha King, of the former place.

In Portsmouth, by the Rev. Mr. Turner, Mr. Nathaniel Dearborn to Mrs. Anna Mudge.—Mr. Dominick Puduzzi, jr. to Miss Mary E. Sullivan.

In Newport, Doct. Rowland R. Hazard to Miss Anna Collins, daughter of Lieut. Gov. Collins.

In Pomfret, Con. Capt. Horace Whitaker, of Southbridge, Mass. to Miss Adeline H. Wilkinson, daughter of Smith W. Esq. of the former place.

In Waldoboro', Me. Mr. John Balch, of Wiscasset, to Miss Sarah-Ann, daughter of Charles Samson, Esq.

In Northampton, on Wednesday evening last, by the Rev. Edward B. Hall, Mr. Philip R. Ridgway to Miss Jennet N. daughter of Col. James Shepherd.

DEATHS.

In this city, on Sunday evening, Mr. Isaac S. Jenkins, aged 47.—On Friday morning last, Mrs. Hannah, widow of the late Capt. David Phillips, aged 54.

In Milton, on the 6th inst. Jeremiah Crane, aged 69, a revolutionary patriot.—Samuel, son of Rev. Samuel Gile, aged 18.

In Dedham, Mrs. Nathaniel A. Hewins to Miss Hannah Hersey.

In Sterling, on the 4th inst. after a short illness, Mrs. Lucinda Kendall, aged 30 years, wife of Dr. Pierson T. Kendall, and daughter of the late Rev. Joseph Kilburn, of Wendall. Endeared to all who knew her, by her amiable temper and engaging manners, her sudden removal from life has inflicted a deep wound in the hearts of many besides her bereaved and afflicted husband and family. But they are consoled under the afflicting dispensation, by a reflection on the excellent Christian principles and character of their deceased friend,—and by a conviction of the unerring wisdom and righteousness of an overruling Providence.

On the 10th inst. in Sterling, of a prevailing fever, much respected and lamented, Mr. Calvin Maynard, merchant.

In Bangor, Me. Miss Dorothy C. Leighton, aged 20.

In Easton, Mr. Bela Reed, aged 28 years

In Fitchburg, on the 22d ult. Mrs. Lydia Cowdin, aged 51, wife of Capt. James Cowdin.

Prospectus of the

UNITARIAN ADVOCATE.

JUST views of religion, always so important, were never, perhaps, more earnestly desired than in this community at the present moment.—The *Unitarian Advocate* is designed to meet the wants arising out of this state of public sentiment. It proposes to aid serious inquiry, and resolve honest doubts, respecting that form of Christianity which Unitarians believe to be the simple "truth as it is in Jesus." We wish also to do something toward removing those false impressions, which hinder the proper influences of Christianity, and to win men to a holy life as well as a correct faith.

This work will comprise discussions on the various Christian doctrines, pieces of devotional and practical tendency, Illustrations of Scripture, and General Religious Intelligence. The interest now manifested in Sunday Schools will induce us to reserve a considerable portion of our pages for that important subject.

We shall endeavor to maintain the utmost plainness and simplicity of style, and aim to be direct, serious, and earnest in the appeals made to the hearts and consciences of men.

EDMUND Q. SEWALL, *Editor.*

CONDITIONS.

I. The Unitarian Advocate will be published on the first day of every month, commencing with January, 1828; each number to contain about 50 pages, handsomely printed on superfine paper—the whole making two volumes a year, of about 300 pages each.

II. Price, Two Dollars a year—to be paid on the delivery of the third number.

Agents will be supplied with the work on the following terms, viz.—For one hundred copies, one-third discount; fifty copies, one-fourth discount; any number less than fifty, one-fifth discount.

All communications in any way relating to the work to be made to the publishers.

Gentlemen holding subscription papers are requested to return the names, or the number they will be responsible for, as soon as the first of December next. BOWLES & DEARBORN,
72 *Washington-street—Publishers & Proprietors.*

P. S. The publishers of the above work are making arrangements, by which it will be published at Boston, New-York, Philadelphia and Baltimore on the first day of every month.

FOR SABBATH SCHOOL LIBRARIES.

JAMES LORING, No. 132 Washington-Street, has just received—Dunallan, by the author of Decision, &c. in two volumes—The Governess or the Young Female Academy, by Mrs. Sherwood—New Stories: by Mrs. Sherwood—The Peaceful Valley, or the Influence of Religion: a Narative of Facts—Jessy Allan: by the author of Decision—Examples of Piety: by T. Thornton—Lily Douglas—The Lottery Ticket—Gift to Good Children: by Mrs. Sproat—with beautiful cuts. Oct. 13.

JOSEPH P. SHAW,
No. 37 Union-street,

HAS just received, per ships Arnold Welles and Olive Branch, from Liverpool, a prime assortment of HARD WARE and CUTLERY; among which are Commode Knobs and Rings; Castors, round, square and pan; Waiters and Tea-Trays, a great variety, some of which are very elegant patterns; Tea-Pots; Knives and Forks; Can's Chisels and Gouges; Wing's Files, &c. &c. All of which he offers for sale on the most reasonable terms, for cash or approved credit.
October 6. 6wis

LETTER PAPER.

FINE LETTER PAPER, from the *Brandywine Mills*, at $3 per ream—Goodwin's Butler's, and Ames's Letter Paper, from $3:50 to $5.

Cold and hot-press'd *Foolscap* and *Pot Paper*, from $2:50 to $5 per ream.

For sale by N. S. SIMPKINS & CO.
Corner of Court and Brattle-streets.
Sept. 29.

LINCOLN & EDMANDS,

Have published a Stereotype Edition of

KELLEY'S SECOND SPELLING BOOK, designed for Common Schools containing the elements of the English language; lessons in orthography and reading, and the pronunciation of Walker's Critical Pronouncing Dictionary; all made easy by the arrangement and division of words, and by an improved use of figures and letters. 3d edition. By Hall J. Kelly, A. M. Beautifully stereotyped, and handsomely printed on fine paper. Price $2 per dozen.

RECOMMENDATIONS.

From the Pastors of the Baptist Churches in Boston

Dear Sir, Boston, July 19, 1826.

We have examined your Second Spelling Book with considerable attention. As a guide to the correct pronunciation of the English Language, we think it a work of decided merit. Its plan seems to us judicious, and its directions so plain, as scarcely to admit of misunderstanding. It is in many respects an improvement on the Spelling Books with which we are acquainted, and we wish you every success in its circulation. We are, dear Sir, yours truly;
F. WAYLAND, Jr.
D. SHARP,
Hall J. Kelley, Esq. J. D. KNOWLES.

From Pastors of Churches in Charlestown.

We have examined, with considerable care, Mr. Kelley's Second Spelling Book, and fully concur in the above recommendation. WARREN FAY,
JAMES WALKER.

From Mr. Emerson, late Principal of the English High School Boston.

Dear Sir, Boston, Jan. 14, 1826.

I have examined your Second Spelling Book with some care, and am very well pleased with the principles of pronounciation and the arrangement adopted in it. In these respects, and in simplicity of method, I know no book of the kind superior to it. Yours, &c.
Hall J. Kelly, Esq. G B. EMERSON.

From Mr. Gould, Principal of the Latin School in Boston.

From an examination of Mr. Kelley's Second Spelling Book, I am convinced that his system of expressing the sounds of the vowels is judicious, and capable of doing it with more exactness than the usual method by characters.

The tables of words for spelling appear to be arranged with care, and adapted to the most approved system of pronunciation. The book will doubtless be a useful auxiliary to the teacher of reading and spelling.
Boston, August 26, 1826. B. A. GOULD.

ROOMS TO LET.

THREE or four rooms in the building corner of Court and Brattle street to let, singly or together Information on the premises.

CHRISTIAN CALENDAR.

JUST published, at the *Christian Register* Office, 166 Washington-street, "The CHRISTIAN CALENDAR, and NEW ENGLAND FARMERS' ALMANACK for 1828."

☞ For sale also by N. S. SIMPKINS & CO. corner of Court and Brattle-streets.
Sept. 15.

Christian Calendar. The fourth number of this manual is just published. It contains the same departments as formerly, and they are filled up in a similar manner. It is entirely free of every thing of a low or vulgar character, and is recommended as a suitable family companion

The following more particular description may be useful to those traders and others who may not have an opportunity of examining it pefore purchasing.

To the usual astronomical calculations are added various useful articles of intelligence, such as, Friends' Meetings, Military Fines, American standard of Gold, College Vacations, Rates of postage. Also the usual accounts of the Courts; and of the principal stage coaches that leave Boston.

To render this publication a safe and useful manual to seamen, great pains have been taken to furnish a correct statement of the time of *high water*, each day.

The time of the southing of the moon, and the declination of the Sun are also given with accuracy, and a large table is furnished for ascertaining the time of high water at various places.

The calendar pages of each month contain hints and suggestions to farmers; and over the head of each calendar page are selections of poetry appropriate to the different seasons, and prose extracts of a practical nature from various approved writers.

The religious part of the Almanack comprises about *twelve* closely printed pages, and is divided into *four* departments, as follows;—

Religious Intelligence. Under this head we have an account of the doings of various benevolent societies.

Practical Hints. In this department we have extracts relative to Intemperance, and respecting the Education of Females. Also a Morning and an Evening Prayer for a child, and other short articles—Prevarication—Christian Forbearance—Benefits of Adversity—Remnants of Time—Filial Duty.

Doctrinal. Under this head the articles are, Hereditary Depravity—Election and Reprobation—Religious Controversy.

Miscellaneous Extracts. On the following subjects:—Washington, Jefferson, Adams, Halley and Sir Isaac Newton, Family Devotion Love to Christ, a hymn—Divine Impartiality, Early Rising, Dr. Johnson, Dr. Parr.

Booksellers and traders supplied on the most favorable terms.

☞ Orders may be directed to the Editor of the Christian Register.

THE SOUVENIR.

Embellished with splendid Quarto Engravings.

THIS work is intended as an agreeable and instructive companion for the parlor, and an appropriate attendant at the Toilet—to be issued every Wednesday, commencing with the first Wednesday in July next.

No exertion will be spared to render "THE SOUVENIR," in all respects, worthy the patronage of the public, both as a cheap and elegant emporium of useful and interesting information, and a valuable repository of choice specimens of miscellaneous literature. Strict attention will be bestowed on the moral tendency of The Souvenir," and a constant watchfulness preserved over the cause and interests of virtue.

A portion of the contents will be as follows:

I. Tales, original and selected; Essays, moral, humorous and scientific; Poetry, original and selected from the best American and Foreign publications; Biographical Sketches of distinguished persons, *male* and *female*, particularly the latter; Anecdotes, *Bon-Mots, &c. &c.* The *original* matter necessary for his department of our paper will be furnished by individuals who are advantageously known to the public through the medium of their Literary productions; besides the numerous correspondents who may be expected to contribute.

II. Miscellany.—Interesting items of intelligence, foreign and domestic occurrences, deaths, marriages, &c.

III. Engravings.—The first number of every month will be embellished with a splendid quarto Copperplate Engraving, fitted to the size of the work, among which will be the following.

Alhambra, Ancient Palace of the Moorish Kings in Spain—View of the Permanent Bridge over the Schuylkill.—Ætna, from the Gardens of the Prince of Biscaria.—View of St. Petersburg.—Arch Street Ferry, Philadelphia.—Paraclete, founded by Abelard.—Giant's Causeway, and Bridge of Bridon.—State Prison, Auburn, New York.—Tynwald Hill, Isle of Man.—Burning Fountain, one of the seven wonders of Dauphiny.—Grotto of Oselles.—Temple of Pluto.—Pont Du Gard, near Nismes, Languedoc.—Saussure's ascent of Mont Blanc.—Cascade near Oysans, Dauphiny.—Desert of the Grand Chartreuse.—East Prospect of Giant's Causeway.—Castle of Segovia, Spain.—Lake of Killarney from Kenmure Park.

Each Subscriber will thus be furnished yearly with seventeen superior Copperplate Engravings, the price of which if purchased singly would more than double the annual cost of the entire work.

IV. The Toilet.—In addition to the usual Literary matter contained in similar publications, the Proprietor has completed an arrangement by which he will be enabled to furnish correct descriptions of the prevailing fashions, both foreign and domestic, illustrated with elegant engravings, besides the regular series, once in each quarter; places of fashionable resort; sketches of life, manners, &c. &c. at the earliest possible period, and from the most authentic sources.

V. Editor's department; Notices of passing events; The drama; New Publications; Criticisms; Review; &c. &c.

Terms.—"The Souvenir" will be published every Wednesday, on extra-medium fine white paper, printed with new and elegant type, and decorated in addition to the engravings alluded to above, with many appropriate Embellishments. Each number will comprise eight pages, cut, stiched and expressly adapted for binding.—At the expiration of every year, or the close of a volume, subscribers will be furnished *gratis* with a general index of the contents, and a handsomely engraved title-page.

Price of subscription $2 50 per annum, payable in advance. Postmasters and others out of the city, procuring five subscribers and becoming responsible for the payment, will be entitled to a sixth copy gratis.

The Copperplate embellishments will be superintended by the Publisher, and the typographical part of this work will be under the exclusive direction of Messrs. Atkinson & Alexander, who have been so long known to the public as able and enterprizing artizans, that it is entirely unnecessary to say, that, so far as they are concerned, there can be no doubt as to the elegance of its execution; and with regard to his own share of the arrangements, the Publisher binds himself, in case he should fail to perform any essential part of his undertaking, to refund the price of subscription.

Subscribers are requested not to pay any monies unless accompanied by the receipt of the Publisher, or the Agents.

PHILIP PRICE, Jr. Philadelphia.

JUVENILE LIBRARIES.

A GREAT variety of *moral* and *religious* Boooks, for Juvenile and Sabbath School Libraries.—Likewise, Hymns on Cards—Rewards of Merit—Class-Papers, &c.—for sale by N. S. SIMPKINS & CO. corner of Brattle-stree Sept. 15t.

POETRY.

TO THE MOURNER.

[From the German of Mahlman.]

"*By the Author of Stray Leaves,*" &c.

Why weepest thou?
A few hours past of sorrow
Will come a glad to-morrow,
And rapture fill thy sparkling eye;
Thy spirit, now enchain'd,
Will seek, in vain detain'd,
Thy Father and thy native sky—
O then why weepest thou?

The gracious God,
Unnumber'd spheres sustaining,
Looks down on our complaining
And fleeting being with a sigh;
He'll still thy bosom's anguish—
He will not let thee languish—
But wipe thy tearful eye;
The good and gracious God!

Then fear not!
See yonder glorious dwelling,
The starry heavens—telling—
Thy Father's house how great and fair;
O there, O there, He'll meet thee,
With open bosom greet thee,
And chase thy bosom's sad despair:
O therefore fear not!

At the late Anniversary of the *Massachusetts Charitable Mechanic Association*, an Address was delivered, by William Hilliard, Esq. at the Rev. Mr. Ripley's Church in Purchase-street, and the following Hymn, written for the occasion, by the Rev. Mr. Pierpont, was sung by the choir.

HYMN.

Loud o'er thy savage child,
O God, the night-wind roars,
As, houseless, in the wild
He bows him and adores.
Thou seest him there, As to the sky
He lifts his eye Alone in prayer.

Thine inspiration comes!
In *skill* the blessing falls!
The field around him blooms,
The temple rears its walls;
And saints adore, And music swells,
Where savage yells Were heard before.

To honor thee, dread Power,
Our *skill* and *strength* combine;
And temple, tomb, and tower
Attest these gifts of thine;
A swelling dome For Pride they gild,
For Peace they build An humbler home.

By these our father's host
Was led to victory first,
When on our guardless coast
The cloud of battle burst.
Thro' storm and spray By these controll'd,
Our navies hold Their thund'ring way.

Great Source of every art!
Our homes, our pictur'd halls,
Our throng'd and busy mart
That heaves its granite walls,
And shoots to heaven Its glittering spires
To catch the fires Of morn and even,—

These, and the breathing forms
The brush or chisel gives,
With *this*, when marble warms,
With *that*, when canvass lives,—
These all combine, In countless ways,
To swell thy praise;— For all are thine!

BIOGRAPHY.

Amongst the eminent Unitarian worthies of former times, the name of JOHN BIDDLE occupies a high and conspicuous place. His life was written at some length by Dr. TOULMIN. The following biographical sketch, compiled, we presume, from that volume, is copied from the Christian Pioneer, published at Glasgow.

JOHN BIDDLE.

Others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment—of whom the world was not worthy.—HEBREWS.

John Biddle was born at Wotton-under-edge, in the county of Gloucester, in the year 1615. His parents were respectable and pious. After he had received the rudiments of a good education at the Grammar School of his native town, he proceeded to the University of Oxford. Here he prosecuted his studies with so much assiduity and success, as greatly to promote his own reputation and the credit of the University. That liberal tone of thinking which led him, at a later period, to scrutinize and impugn popular errors, began to evince itself during the progress of his college studies; for we are told, that "he did so philosophise, that it might be observed he was determined more by reason than authority." This is at once the evidence and the just eulogium of an original mind; and in the days of Biddle was a faculty as rare as it was invaluable. In 1638, he graduated B. A. and assumed the office of a tutor in the University, which he filled with singular efficiency. A short time after, he accepted an invitation to become the master of the Grammar School in the city of Gloucester, in which station, also, he acquitted himself so admirably of his duties, that parents who had the opportunity of committing their sons to his direction, congratulated themselves on their felicity.

In this situation, Mr. Biddle found leisure to follow the bent of his mind. He devoted himself, with all his characteristic moral ardor, to the study of the Scriptures. These holy records, without any other aid than is afforded by purity of mind, and fervent prayer for divine illumination, and the dictates of a well disciplined understanding, he made the sole criterion and measure of his creed. This is the proper method of procedure.—We fear that even men whose general principles are deserving of high respect, act erroneously in this matter. They denounce the authority of Popes, but they are enslaved by commentators. The decrees of councils, with them avail only as so much musty parchment, but the opinions of Grotius, or Priestley, or Cappe, are of paramount authority. The evils which result from this undue confidence in human judgment, are so numerous, that we cannot permit ourselves to enter upon the statement of them at present. We recommend the practice and the advice of John Biddle to all those who read a comment before they read the Bible, and who tremble to enunciate an opinion which a high or a low Dutch theologian does not sanction. "If thou, Christian Reader," says Biddle, "dost from thy heart aspire to the knowledge of God, and his Son Jesus Christ, wherein eternal life doth consist, fetch not *the beginings* thereof, either from Socinus, or from his adversaries; but closely apply thyself to the search of the New Covenant, and make no doubt but the true light will at length illuminate the eyes of thy mind." So faithfully did Mr. Biddle himself pursue this plan of investigating divine truth, that he derived all his learning in matters of religion from the sole study of the Scriptures, with which he was so conversant, that he retained them all in his memory, word for word, not only in English, but in Greek, as far as the fourth chapter of the Revelation. The result of his scriptural inquiries, was his disbelief in the doctrine of the Trinity. *To this conclusion he came without having seen any Unitarian publication.* This is not a solitary case. Instances might be multiplied, both of lettered and unlettered men, instances many are recorded, others that have come under the writer's own knowledge, in which the same results have attended the same process.

The truth which Mr. Biddle had discovered, he deemed his duty to communicate.—Hence he was led to propound and defend his opinions, in the course of ordinary conversation. This disclosure of his thoughts soon inflamed the minds of some zealots.—The cry of heresy was raised against him, and its voice sank not till its victim was laid in his tomb. He was summoned before the magistrates; but, after some considerable harassment, was permitted to retire. By no means discouraged by the interference of insane zeal, nor intimidated by the storm which he saw gathering in the distance, he adopted further measures for the dissemination of his sentiments, and put into the hands of his friends a paper, in which he clearly and fully refuted the opinion of the Deity of the Spirit. This paper was communicated, among others, to one who betrayed the confidence which Mr. Biddle reposed in him, and who, instead of admitting the cogency, or exposing the fallacy of the arguments which it propounded, was so ungenerous as to denounce him to the Magistrates of Gloucester, and to the Committee of the Parliament that then resided there. This specimen of the fruits of orthodox zeal, however disgraceful, is not worthy to be mentioned, if contrasted with another instance, which we shall presently adduce. In consequence, however, of this information, Mr. Biddle was committed to the common gaol. The commitment was peculiarly cruel and afflictive, for he was, at the time, ill of a dangerous fever. The design of this imprisonment was to secure his person till the Parliament should take cognizance of the affair; but the severity of this proceeding was mitigated by the compassion of a friend who procured his enlargement, by giving bail for his appearance whenever the Parliament should see fit to call him to their bar. About this time, the very learned Archbishop Usher passing through Gloucester, made a vain attempt to change the opinions of Mr. Biddle. Six months after he was set at liberty, he was summoned to appear at Westminster, and the Parliament immediately chose a Committee to whom the cognizance of his cause was referred. During the space of 16 months, he was harassed and wearied by tedious and expensive delays.—Seeing no probability of procuring a decision from his judges, as a body, he addressed an affecting expostulation to one of the Committee, Sir Henry Vane. The result was, that Mr. Biddle was committed to the custody of an officer of the House of Commons, and was continued under restraint for the five following years. In the mean time the matter was referred to the Assembly of Divines, then sitting at Westminster. He now *published* his arguments against the Deity of the Spirit, with the view of exciting inquiry and eliciting truth. The publication of this tract raised a great alarm, and it was ordered to be burned by the common hangman. In 1653, however, our author reprinted this piece, with two other tracts, and whilst he was yet in prison, he published also a Confession of Faith, in which he disproves the doctrine of the Trinity, and exposes its baneful effects.

The rancor of his enemies was now raised to a pitch beyond endurance. The Westminster Divines, instead of applying themselves to the refutation of his sentiments, endeavored to destroy him by an *ex post facto* law. Holding in their practice the expedient doctrines, that the end sanctifies the means, they applied to the civil power, and supplied the defect of their own intellectual insignificance, by recourse to its commanding terrors. Accordingly, they solicited the interference of the Parliament, and prevailed with it to pass an ordinance, which comprises the very essence of the mercies of Calvinism. Will the reader believe, that, through their influence, the *pains* of *death*, as in case of felony, were denounced against any one who should presume to think differently from them on religious topics! Yet this was the case. In every discrepancy of opinion which they deemed material, death was the punishment: but in their great love and pity, if your heretical pravity related only to smaller matters—such as maintaining the horrible doctrine, that all men should be saved; or, that the soul sleepeth after the body is dead; or, that baptizing infants is unlawful; or, that man is bound to believe no more than his reason can comprehend;—then you were liable to imprisonment till you would give adequate surety that you would renounce any such abominable errors! The enumeration of the opinions condemned by this ordinance, is so minute, and full, and pointed, as no pretension to infalibility could make more explicit, no instrument of bigotry more vexatious, no decree of Councils, nor bull of Popes, more dogmatical and authoritative, and few more sanguinary. And, as it were, to put the finishing touch to this engine of ecclesiastical cruelty, the constitution of the country was violated, for the accused was allowed neither the liberty of appeal, nor the privilege of a jury! So true was the remark of Milton, that "New Presbyter, is but Old Priest writ large." This ordinance, which was but one out of several public acts that breathed the same intolerant and cruel spirit, failed to effect all that was expected from it. For the army, both officers and soldiers, were, in considerable numbers, liable to the severities of this Act, through their heretical pravity in some one or other of its proscribed doctrines. This circumstance prevented the Parliament from putting their sanguinary enactments into execution. Nor were the Parliament themselves of "one heart and one mind."

(To be Continued.)

MISCELLANY.

INDIA.

In an extract which we lately gave, from the Quarterly Review, we alluded to some testimonies of the late Bishop Heber, respecting the character, customs, manners, &c. of the inhabitants of different parts of India. The following is from a letter of the Bishop, written in March, 1825, and addressed to one of his oldest and most intimate friends,—a gentleman not of his own profession, but engaged in the business of the world, and the duties of a high public station.—"We offer no apology," says the Quarterly, "for citing largely from such a letter, written upon such a subject, and are sure our readers will require none. It is not often that the English public are permitted to listen to such a witness as Bishop Heber, upon the concerns of their Indian fellow-subjects."

'Though the greater part of the Company's provinces (except Kumaoon) are by no means abundant in objects of natural beauty or curiosity, the prospects offering little else than an uniform plain of slovenly cultivation, yet, in the character and manners of the people, there is much which may be studied with interest and amusement; and in the yet remaining specimen of oriental luxury and pomp at Lucknow; in the decayed, but most striking and romantic, magnificence of Delhi; and in the Taj-Mahal of Agra, (doubtless one of the most beautiful buildings in the world,) there is almost enough, even of themselves, to make it worth a man's while to cross the Atlantic and Indian Oceans.

'Since then, I have been in countries of a wilder character, comparatively seldom trodden by Europeans, exempt during the greater part of their history from the Mussulman yoke, and retaining, accordingly, a great deal of the simplicity of early Hindoo manners, without much of that solemn and pompous uniformity which the conquests of the House of Timur seem to have impressed on all classes of their subjects. Yet here there is much which is interesting and curious. The people, who are admirably described (though I think in too favorable colours) by Malcolm, in his Central India, are certainly a lively, animated, and warlike race of men, though, chiefly from their wretched government, and partly from their still more wretched religion, there is hardly any vice, either of slaves or robbers, to which they do not seem addicted. Yet such a state of society is at least curious, and resembles more the picture of Abyssinia as given by Bruce, than that of any other country which I have seen or read of; while here, too, there are many wild and woody scenes, which, though they want the glorious glaciers and peaks of the Himmalaya, do not fall short in natural beauty of some of the loveliest glens which we went through ten years ago in North Wales; and some very remarkable ruins, which, though greatly inferior as works of art to the Mussulman remains in Hindoostan Proper, are yet more curious than them, as being more different from any thing which an European is accustomed to see or read of.

'One fact, indeed, during this journey has been impressed on my mind very forcibly—that the character and situation of the natives of these great countries are exceedingly little known, and in many instances grossly misrepresented, not only by the English public in general, but by a great proportion of those also, who, though they have been in India, have taken their views of its population, manners, and productions from Calcutta, or at most from Bengal. I had always heard, and fully believed, till I came to India, that it was a grievous crime, in the opinions of the Brahmins, to eat the flesh or shed the blood of any living creature whatever. I have now myself seen Brahmins of the highest caste cut off the heads of goats as a sacrifice to Doorga; and I know, from the testimony of Brahmins, as well as from other sources, that not only hecatombs of animals are often offered in this manner as a most meritorious act, (a Rajah about 25 years back, offered sixty thousand in one fortnight,) but that any person, Brahmins not excepted, eats readily of the flesh of whatever has been offered up to one of their divinities: while among almost all the other castes, mutton, pork, fish, venison,—any thing but beef and fowls,—are consumed as readily as in Europe. Again, I had heard all my life of the gentle and timid Hindoos, patient under injuries, servile to their superiors, &c. Now, this is doubtless, to a certain extent, true of the Bengalese, (who, by the way, are never reckoned among the nations of Hindoostan by those who speak the language of that country,) and there are a great many people in Calcutta who maintain, that all the natives of India are alike. But even in Bengal, gentle as the exterior manners of the people are, there are large districts close to Calcutta, where the work of carding, burning, ravishing, murder, and robbery, goes on as systematically, and in nearly the same manner, as in the worst part of Ireland; and on entering Hindoostan, properly so called, which, in the estimate of the natives, reaches from the Rajamahal hills to Agra, and from the mountains of Kumaoon to Bundelcund, I was struck and surprised to find a people equal in stature and strength to the average of European nations, despising rice and rice-eaters, feeding on wheat and barley-bread, exhibiting, in their appearance, conversation, and habits of life, a grave, a proud, and decidedly a martial character, accustomed universally to the use of arms and athletic exercises from their cradles, and preferring, very greatly, military service to any other means of livelihood. This part of their character, but in a ruder and wilder form, and debased by much alloy of treachery and violence, is conspicuous in the smaller and less good-looking inhabitants of Rajapootam and Malwah; while the mountains and woods, wherever they occur, show specimens of a race entirely different from all these, and in a state of society scarcely elevated above the savages of New Holland or New Zealand; and the inhabitants, I am assured, of the Deccan, and of the Presidencies of Madras and Bombay, are as different from those which I have seen, and from each other, as the French and Portuguese from the Greeks, Germans, or Poles. So idle is it to ascribe uniformity of character to the inhabitants of a country so extensive, and subdivided by so many almost impassable tracts of mountain and jungle; and so little do the majority of those whom I have seen deserve the gentle and imbecile character often assigned to them. * * * * * *

'I met, not long since, with a speech by a leading member of the Scotch General Assembly, declaring his "conviction that the truths of Christianity could not be received by men in so rude a state as the East Indians, and that it was necessary to give them first a relish for the habits and comforts of civilized life before they could embrace the truths of the gospel." The same slang (for it is nothing more) I have seen repeated in divers pamphlets, and even heard it in conversations in Calcutta. Yet, though it is certainly true that the lower classes of Indians are miserably poor, and that there are many extensive districts where, both among low and high, the laws are very little obeyed, and there is a great deal of robbery, oppression, and even ferocity, I know no part of the population, except the mountain tribes already mentioned, who can with any propriety of language be called uncivilized.—Of the unpropitious circumstances which I have mentioned, the former arises from a population continually pressing on the utmost limits of subsistence, and which is thus kept up, not by any dislike or indifference to a better diet, or more ample clothing, or more numerous ornaments, than now usually fall to the peasant's share, (for, on the contrary, if he has the means, he is fonder of external show and a respectable appearance, than those of his rank in many nations of Europe,) but by the foolish superstition, which Christianity only is likely to remove, which makes a parent regard it as unpropitious to allow his son to remain unmarried, and which couples together children of twelve or fourteen years of age.—The second has its origin in the long-continued misfortunes and intestine wars of India, which are as yet too recent (even where their causes have ceased to exist) for the agitation which they occasioned to have entirely sunk into a calm. But to say that the Hindoos or Mussulmans are deficient in any essential feature of a civilized people, is an assertion which I can scarcely suppose to be made by any who have lived with them. Their manners are at least as pleasing and courteous as those in the corresponding stations of life among ourselves; their houses are larger, and, according to their wants and climate, to the full as convenient as ours; their architecture is at least as elegant; and though the worthy Scotch divine may, doubtless, wish their laborers to be clad in hoddin grey, and their gentry and merchants to wear powder and mottled stockings, like worthy Mr. —— and the other elders of his kirk-session, I really do not think that they would gain either in cleanliness, elegance, or comfort, by exchanging a white cotton robe for the completest suit of ditto.

UNITARIAN TRACT—No. 13.

JUST published by BOWLES & DEARBORN, 72 Washington-street, *A Discourse on being born again*. By Mrs. Barbauld. Printed for the American Unitarian Association.

Also—Mr. Tuckerman's Second Quarterly Report, addressed to the American Unitarian Association. Sept. 29.

CHAPLAIN AND INSTRUCTER WANTED.

WANTED, a Gentleman who is willing to take charge of the School at the House of Reformation for *Juvenile Offenders*, and to preach on the Sabbath in the Chapel of the *House of Industry* at South Boston.

Any one who is disposed to engage in these Services, and to give his *time* and heart to the improvement of those with whom he will thus become connected, will please to make application in person, or by letter, to the Subscribers, at the Room of the Directors in Faneuil Hall.

It is desirable that an election be made as early in the month of October as practicable.

MOSES GRANT,
BENJ. V. FRENCH,
MOSES WHEELER, } *Committee.*

Sept. 29.

POCKET BIBLES.

POCKET BIBLES, in elegant or plain bindings, at very low prices, for sale by N. S. IMPKINS & Co. Court-street, corner of Brat-Se-street. Sept. 29.

PROSPECTUS OF

THE GOSPEL LUMINARY,

Vol. 1, New Series.

TO be devoted to subjects experimental, doctrinal, historical, biographical, miscellaneous, and poetical. By D. Millard and S. Clough.

Conditions. 1. The *Gospel Luminary*, in the proposed form, if suitable encouragement be given, will be published once in two weeks, on a half sheet of imperial size, folded in quarto form; the first number to be issued in January, 1828.

2. It will be afforded to subscribers at one dollar a year, payable on receipt of the first number, or one dollar and twenty-five cents, if not paid within six months from the time of its commencement.

3. It may be forwarded to any part of our country, where conveyance is practicable, by mail; postage to be paid by subscribers.

4. Agents who obtain *ten* subscribers, and become responsible for the pay, will be entitled to the *eleventh* and *twelfth* for their trouble, and for all above that number, every *sixth*.

5. Every preacher, in standing with the people known by the name of *Christians*, is an authorized agent for this work, and any person wishing to obtain it, may apply to either of them.

West-Bloomfield, N. Y. Sept. 1827.

A WOMAN residing in the country, whose husband is dead, and who is left in dependent circumstances, has a daughter aged *eight* years, that she is unable to provide for, and whom she is willing to give up to the care of a good family, to be disciplined, instructed, and in all respects managed as their own.

Any family disposed to take the child under these circumstances, can receive her a few weeks or months on trial, if preferred.

☞ Inquire at this Office.
Oct. 6. 4t

CHEAP TRACTS.

FOR sale at this Office two thousand copies of the tract entitled, "An Answer to the Question, Why do you attend an Unitarian Church?"—These may be obtained in quantities for distribution, at a very low rate. Oct. 6.

CLASSICAL READER.

LINCOLN & EDMANDS, No. 56 Washington Street, Boston, publish the *Classical Reader*, consisting of a selection of Lessons in Prose and Verse, from the most esteemed English and American writers—intended for the use of the higher classes in Public and Private Seminaries. By *Rev. F. W. P. Greenwood* and *G. B. Emerson*, of Boston. Price 1 doll.—9 dolls pr. doz.

☞ This popular Reading Book is rapidly extending in circulation. It is introduced into the Public Schools in Portland, Portsmouth, and numerous other towns. The chaste style, elevated sentiment, and valuable instruction which this selection furnishes, cannot fail to impart pleasure and profit to every class in which it is read. As a companion for the Parlor, it will also be highly interesting. Sept. 22.

SMALL SINS.

THIS day published by N. S. SIMPKINS & Co.—A sermon on *Small Sins*, by Henry Ware, Jr. minister of the second church in Boston.

☞ *They will be sold for distribution at* $2,50 *per Hundred.* Oct. 6.

CAMBRIDGE SELECTION OF HYMNS.

LATELY published, and for sale by *THOMAS WELLS*, No. 92 Hanover-st. Boston—*A Selection of HYMNS and PSALMS, for social and private Worship.* Sixth edition.

This edition is printed on a handsome small pica type, and good paper, of two qualities, common and superfine. It is from the University Press in Cambridge, and corresponds, with some slight variations, to the stereotype copy.

Also, on hand, a supply of the stereotype and other editions of the same work.

T. W. is suthorized to announce his Bookstore, No. 92 Hanover-street, as the *sole* Boston Depository of the various editions of the Cambridge Selection; where all orders to the city from religious societies may be addressed; and applicants are requested to be particular in designating the edition that they may wish.

Applications may also be made to Col. Metcalf, Cambridge, or the Proprietor, Cambridge.
Oct. 6. 6w

PEACE AND WAR.

JUST received and for sale at the office of the Christian Register, the Essays of Philanthropos, on PEACE AND WAR.

To the Friends of Peace who wish to obtain this work for distribution, it will be furnished on very favorable terms. It is an 18 mo. book of 175 pages—neatly half bound in morocco.
Oct. 6.

WRIGHT'S LIFE AND LABORS.

THIS interesting work, which ought to be in every Unitarian Parish Library, cannot be imported for less than *two dollars*. The copies sent to us, to be disposed of for the author, have been offered at $1—Two copies only remain. Those who wish the book, should apply soon, as the account is about to be closed.
Oct. 6.

GORDAK'S GENUINE MEDICINES.

JOHN MARSH, No. 96 & 98 State-street, having been appointed sole and only Agent by Mr. Wm. Gordak, (late from Germany) for vending his *Medicines*, will keep constantly for sale his *genuine Medicines* prepared by him, viz. GORDAK'S *genuine physical Drops*, composed of ROOTS & HERBS—preventive against Fevers. This Medicine will cure *Colds, Coughs, Jaundice, Bile*, and *Weakness* at the *Stomach*; it will *purify* the *Blood*, create an *appetite*, and cure the most *Inveterate Head Ache*; for *Worms* in *Children* it is a most efficacious *Medicine*.—Price 25 cts. a single Bottle.

☞ GORDAK'S "*Rheumatic Balsam.*" This Balsam is highly recommended for Rheumatic pains, pain in the side, back, &c.—Price 37 1-2 Cts. per Bottle.—A liberal Discount to Wholesale purchasers. Sept. 29.

NOTICE.

WOMEN and GIRLS in want of places in Families, as Nurses, Cooks, Chambermaids, or in any other capacity, can be supplied with places, free of expense, at the office of the Society for the benefit of domestics and their employers, No. 17 Atkinson-street.—Families in want of domestics are invited to call. Copies of the Constitution of the Society can be obtained at the same place, which those unacquainted with the objects of the Society are requested to examine.
Sept. 15.

CHRISTIAN REGISTER:
Printed at 166 Washington-street,
For the Editor, by
SAMUEL B. MANNING.